1: Holmberg--50 [5] (1941-42) 1950 Siriono
116, 621, 612

"The local group or band is the largest social group to which a Siriono belongs. In a certain sense the band is also a kin group. Since bands rarely have contact with one another and are thus largely endogamous, it is possible for most band members to trace their descent through one line or another to every band member."

1: Holmberg--51 (1941-42) 1950 Siriono
116, 551, 601, 621

"One feature of Siriono society makes it most difficult for the ethnologist to determine the actual constitution of the band. A very active system of teknonymy operates to make the collection of genealogies an almost impossible task. Every time a Siriono is the father or the mother of a child, his name is changed to that of the child with an additional suffix indicating father or mother. This, coupled with the fact that nicknames are also frequently changed, makes it possible for an Indian to have as many as 15 or 20 names during the course of a lifetime. One's father, for instance, will not have the same name after one's own birth that he had after the birth of one's elder brother. Consequently, if the ethnographer asks two people, whom he knows to be brothers, the name of their father, he may get two entirely different names for the same person."

1: Holmberg--51 [4] (1941-42) 1950 Siriono
116, 162, 596, 621

"In the 5 extended families who made up the entire band of Ačíba-eóko there were 17 nuclear families, all of whom were monogamous except 4. In the 4 extended families who made up the entire band of Eantándu there were 14 nuclear families, all of whom were monogamous except 3. In both bands the chiefs maintained more than one wife; Ačíba-eóki had two, while Eantándu had three. The total population of the band of Ačíba-eóki was 94. Of this number, 25 were adult males, 30 adult females, 18 preadult males, and 21 preadult females. The total population of the band of Eantándu was 58; 17 were adult males, 19 adult females, 10 preadult males, and 12 preadult females. The average number of children per family, considering both bands as a whole, was about 2; in the band of Ačíba-eóko it was 2.3, while in the band of Eantándu it was 1.6. Since the latter band had had considerable contact with the whites, a number of their children had been stolen from them."

1: Holmberg--51 [5] (1941-42) 1950 Siriono
116, 592, 621

"Each band occupies a single dwelling. within which cluster the extended families. The chief and his extended family always occupy the center of the house, while the other extended families spread out from his in both directions. During the rainy season, when travel is difficult, the band is a fairly cohesive unit, but during the dry season it is much more loosely organized. At this time nuclear and extended families are often away from the band on hunting and collecting trips that sometimes last 3 weeks or a month."

1: Holmberg--51 [6] (1941-42) 1950 Siriono
116, 182, 621, 612

"The chief function of the band seems to be that of supplying sex and marital partners. It performs few economic or ceremonial functions and is held together largely by ties of kinship."

1: Holmberg--51-52 (1941-42) 1950 Siriono
116, 621, 423

"Bands possess no prescribed territories. If one band runs across hunting trails of another, however, they do not hunt in that area. When I was [52] traveling with the Indians of one band in the neighborhood of a house of another, they were reluctant to do any hunting. Informants told me that where trails of another band existed, the animals of that area belonged to the people who made the trails."

1: Holmberg--62 [6] (1941-42) 1950 Siriono
116, 154, 578, 621, 166

"If enmity between families becomes intense, one of them may migrate to the forest for a while until hostile feelings subside; if it becomes unbearable, one of them may split off from the band and join another band, or several extended families may break off from the band and start a new band of their own. Seldom are differences so deep and lasting, however, that this latter method of adjustment need be resorted to."

5: Radwan--293 T-3 (1928?) 1928 Siriono
116, 181, 342, 361, 621

The Sirionos are true forest Indians. In groups of about fifty, they lead a hidden life in the dark of the forest, shunning clearings and especially the grass plains, "Pampas." The entire group generally lives in a single hut of light structure. For perpendicular beams, trees are used most frequently. At a height of about two meters, cross beams are fastened with the help of creeping vines on which leaves of the motacu palm are leaned. On the edge of the forest path about 30 meters before and behind the hut, skulls of captured animals are impaled on a stake, sometimes ten one above the other.